

A  
CLEAR VOICE  
OF  
TRUTH

Sounded forth,

And as an Ensign lifted up and displayed, in answer to the proceedings of the Christians by name in *Asia*, by way of Controversie and Expostulation; together with Savoury and Wholesome Admonishments, which may become of good use and profitable to all that read with a single eye, and understand with an upright heart.

Also the same somewhat tends by way of gentle reproof to their hasty and unequitable proceedings against the Innocent Servants, Messengers and living Witnesses of the Living and True God.

Yet with the tenderesse of an upright Heart and Spirit (not onely of a free born *English* man, but also of a True Christian) from the same hand its principally directed to the Lord Ambassador (so called) in *Constantinople*, and to the *English* Company of Merchants and Factors in *Smyrna*, with somewhat to the Merchants in *Gene*, tendered again by way of Visitation, and that from God, for them and others in *Italy*, to consider and not reject to their own hurt.

Blessed are they which are persecuted for Righteousnesse sake, for theirs is the Kingdom of Heaven, Mat. 5. 10.

[illegible]

the proceedings of the Christian Church, as recorded  
by way of God's witness, and its continuance to  
gather, till Christ and His Kingdom come.

[illegible]

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# **EPISTLE** **TO THE** **READER.**

**T**here is certainly a certain Portion, Noble, Royal,  
 Long Suffering, and of the Eternal God of Hea-  
 ven and Earth, who hath in these latter dayes  
 of our age, since the long night of Apostacy (from  
 Christ and his Holy Apostles and Saints) lifted up to which the  
 Eternal Arm of the Lord God is manifestly revealed unto  
 eternal Salvation and perfect Redemption, the way by the  
 Light of the Lord Jesus Christ, the Immortal, who as truly light-  
 eth every man, as he is the Light of every man that  
 cometh into the world, and the precious Seed which is the  
 Light that is sown for the  
 Righteous. The same  
 hath been visited from on  
 high as a thing hid in obs-  
 curity in many, under the  
 Region and Shadow of  
 Death and Destruction, so  
 that it hath been quick-  
 ned and revived mightily  
 to the amazement and a-  
 stonishment of Kindreds,  
 Nations, Tongues and peo-  
 ples because of the arm of  
 the Lord Salvation, with  
 which he hath arisen in his Majesty and shaken terribly

And the People become perfect-  
 ly Righteous and believe in and obey  
 the word of the Lord Jesus, and are there-  
 by made partakers of the Righteous-  
 ness, and so of the same nature of  
 God, which is to be revealed from  
 faith to faith. In this and for this  
 for which end the light which is the  
 Seed is sown in the heart, the  
 Light shines in darkness which com-  
 prehends not that which is the trea-  
 sure in the earthen Vessel as a pearl  
 hid in a field, and is the good thing  
 which can give the knowledge of the  
 glory of God in the face of Jesus  
 Christ. 2 Cor. 4. 2. Pet. 2. 19. Rom. 1.  
 19. 2 Cor. 6. 2 Cor. 11. 2 Cor. 12.

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the Earth and Heavens also, and made the Keepers of the strong Mans House to tremble, and by his power of holiness to bind him and spoile his goods; So that the everlasting Light hath sent his Word (of Power) into Jacob, and it hath lighted upon poor distressed Israel, in whose house he, the Lord God (that Spirit) hath promised to dwell in the midst for ever, as in the Antient dayes, and many of the Eternal Off-spring of Life which is the Light of men, having gladly received the Word of Life, not from man nor by man that hath eyes, but from his mouth, that was dead and is alive, and behold he liveth for evermore, that leads his flock like a good Shepherd to Living Springs and Fountains, which are as wells springing up into everlasting Life in them that believe, as the Scripture hath said, John 4. John 7. 38. 39.

And these as Lambs and as Doves, having the blessed Life and Salvation to obtain in Faithfulness, travelling in their innocent integrity on this wise, as our Brethren the Prophet and Patriarch of old did from one Nation to another People; Now why are the Nations angry? and why do the Kings and Princes of the Earth combine and take Counsel together against the Lord and his Anointed? It is not because the Eternal God is provoking them to jealousy and to anger with a foolish Nation, with them which are deceived not a People, who are poor, Afflicted, Despisell, Distressed on every hand, yet not forsaken of the Lord their Rock, their Strength, Deut. 32.

Now it came to passe that after the Lord God [who formeth the Mountains and Createth the Wind which obeyeth him,] Amos 4. last. had given three more of my Brethren together with me a good passage from the Land of our Nativitie to Italy, namely, to Legorne, where two of us, (to wit) J. John Stubs and Henry Fell,



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was ordered of the Lord to passe from thence towards Alexandria and they became obedient; and it came to pass also by the permission of God who suffered the men of one own Nation to Banish and expel them away from that Region and Coast, where they gave a second of the Mighty Day of Gods visitation, and said Christ, as they have done unto me, so will they do unto you, &c. The Gadarenes loved their Swine and besought Christ to depart out of their Coasts, and them that Rebel against the Light, saith, depart from us (even as the most high) for we desire not the knowledge of thy wayes. Job. 21. Job. 24. 13, 14.

And further we say Dear Brother Richard Scoftrope my Companion in Tribulation and in the way of God, by which we were also comforted (having no assistance from any mortal man but the Comforter God is witness) was ordained of God to passe also towards him, namely, to Smyrna, and to travel further (if the Lord suffered us to live to see it) and behold when we came there, having enjoyed the benefit of a good passage, that the Merchants and other members of our own Nation did not a little praise and thank themselves not only at our bodily presence, but also with our faithful and true innocent and harmless message of life, and glad tidings of Salvation to the Nations, and surely they cannot deny but that our behaviour and deportment (if they speak truth) was such as was profitable in Words and Doctrine in all good Conversation whilest we abode among them, as examples in the manifold Dispensations of the grace of God Almighty, to whom be the Glory over all, Amen.

We being at our first coming sent for before the Consul of the Nation, gave him a good and sober information of the intent of our hearts as God had ordered and determi-

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wed in some measure (as to them) and he said that he  
must give account to the Lord Ambassador and send ti-  
dings to Constantinople to him, and he could not suffer  
us to pass further till he had received information in an-  
swer, &c. Now we saw not of our departure from Smyr-  
na immediately, and seeing that they did intend to write,  
many of them being wilfully affected with prejudice and such  
like fantasies against us that loved them, and travelled  
in the love and spirit of Gods truth for their eternal good  
freely, albeit they hated us without cause as to sell our  
Lord and Master. I was moved in the fear of the  
Lord to write and give the Ambassador an honest and true  
information of the manner of our journey, so that he  
might be brought to the knowledge of our evil and false  
intelligence, and be brought to confute with the same, nor  
with the ground of it to be moved from his hand  
therein against the Lord, his truth, and innocent Peo-  
ple.

The

**T**H E Copy of the Letter is sent next to be inserted  
 here following, seeing the time was made leiger of,  
 and rejected as a thing of nought, as many have  
 done to their own hurt and condemnation, namely,  
 O. C. and the many Parliaments in their day as past, in which  
 the Eternal God tryed them (what if I say to the uttermost)  
 before his sonne, and broke and shattered them to pieces as  
 Boares Weffell, and whetted them up and down as Glasse  
 of Tempests and Dangers, and threw from one end of the  
 Land to the other in his fierce displeasure (in the sight of the  
 Nations, to the full destruction of many of them that tur-  
 ned the back: Altho they seemed to have their face towards  
 the good Day of their Conversion from on High, which they  
 woefully missed away, and the full recompence of reward as  
 a fruit of their own doings, that in the sight of the Na-  
 tions, fell upon them and made them heavy for them to bear,  
 and as great judgement as the first Hand of God is re-  
 served in store, to be revealed and executed up-  
 on the heads of those that in the same way and path  
 of unrighteousness, have followed the lead to his Face,  
 he speak not with will or pleasure without the Fear of the  
 Lord) the generation that followed, and seemd to be  
 laid in the dust of the Earth, but seeing that the present ge-  
 neration of men of that time and generation they were,  
 are or may be under, they have but somewhat of the Heat  
 and Zeal of the God of Iambincher Hearts, thereby to be  
 warned in their day, and not make the evil examples of a-  
 ny to be like unto them, as will come to us, may but contrari-  
 wise, which also is receivable to us, for Gilead and Gomer-  
 rah and the old World, were and are evident examples of the  
 sore displeasure of the Eternal God of vengeance, to whom  
 it peculiarly and properly belongeth, and he will certainly  
 repay Fury to his Adversaries, and Recompence to his Enemies,  
 when he awakes and stirs up his strength as a MIGHTY ONE  
 (the KING, the Lord of Hosts is his Name) to bend his Bow,  
 and whee his glittering Sword, he will cast up, cut down  
 and

and overturn, and not spare to spend his Arrows of famine and destruction, and let them fly with his outstretched Arm of strength, to smite and strike into the Hearts of the double-minded, so that his anger shall smite in the fiery Zeal of his Eternal Majesty against such a one, that being often reproved, goeth on still in his iniquities, he shall suddenly be destroyed, and that without remedy, as saith one in a certain place, Prov. 29. yet the Nations of men may certainly understand that the most High holds forth his Eternal Name, as he is the Lord God, long suffering and of great goodness, neither delighteth he in the destruction of any, but rather in their return unto the Wisdom of the Just, unto Eternal Life in it to live for ever, and not abide in their sin, for as he is the Light of Israel, and he shall be for a flower, and a consuming fire to burn up Thorns and Thistles against the workers of Iniquity, he is the God of Judgement, and Blessed are all they that wait for his Salvation, and put their trust in him, he will raise them by his Covenant, and establish them in the same, in which they shall not be confounded, neither be ashamed, nor yet shall they be troubled, but quietness and assurance for ever shall be given them in Eternal Peace and Blessings, together with the Holy and the Spirits of Just men made perfect, for that is my God in life breatheth and travels for the Redemption of all things, into the Glorious Liberty and Dominion of the harmless Sons of God.

Verily, the Eternal Love of my God shall shed abroad within my heart, its truth enlarged to dream forth Universally, even to the whole Creation that travels in pain under the Bondage of Corruption, over which mine eyes have poured forth many tears; and in the barrenness of my very breast have I continually lamented and mourned for the same, but at present, I am accustomed to proceed on to what is before mine eye, as I have begun concerning this little Treatise.

## The Copy of the Letter.

FRIEND,

**T**Hy Everlasting Honour and Wel-being with the Lord and with the Spirits of just men our soul wishest bright well, so peace be unto thee.

This is that thou may [according to the Just, Noble Principle of God in thee] have a right understanding of somewhat of the Truth, Innocency and Uprightness of our hearts, who are the Servants of the One True and Living God and Father of all Truth, and called by his grace of life, which in our hearts we have received gladly, to Declare to the Nations, even the same grace that hath brought Salvation to us, the same also that appeareth unto all men without respect of persons that they may be saved from the wrath to come, by which grace of life (I say) we are called to peace and good will to all men (as our Fathers were) In the same to forsake the Pollutions of the World and our Native Country, Kindred and Fathers House to do and suffer the will of Gods and keep his Commandments which are not grievous to us in the life of our Obedience to his Blessed Will, who called and sent us into these parts whether the Sons of men believe us or not, or hear or forbear: And seeing the God of our Life both blessed and prospered us hitherto in our journey, we have the Living Testimony of the Spirit of Life witnessing in the same in our Consciences, and to the Truth of what is here written unto thee.

And forasmuch as we understand from the Consul here that we shall not by him be admitted to goe further without thy advice or consent, therefore have we freedom, and in the fear of the Lord seem meet to let thee know somewhat from our hands, as to the present service of our God, whose Power, Favour and life in his Covenant of Eternal Light and Peace we possess Glory to his Name, for which our lives are not dear unto us, which are (also) in our hands to serve the Lord his Truth and People, and to the end thou may not, in any wise be as an Instrument to stop or let the work of God from going on, by the hand of his Messengers and Ambassadors of peace, Wherefore in the fear and tender love of the God of Heaven in this to be said before thee (to warn thee) as thou art in thy place of Authority (which

me or thy esteem and honour in the Lord, one of us (being two) having a message from the Lord of Heaven to the Prince (or Emperor) of the Turks, and well will it be with the men of our own Nation if they be not found setting themselves against the service of God, his Truth and People whom he alone will make a blessing to Nations, that shall surely prosper without Bow, or Sword, or visible Weapons of war, the Lord hath spoken it, and the Prophecy shall as surely be fulfilled in its time or season.

So the Lord give thee wisdom and a Noble understanding according to his determinate Counsel therewith to honour him in thy place of Judicature; and so my Spirit saith, Amen.

Smyrna, the sixth month  
of the Year, 1661.

I am thy Friend, and so to the  
whole Creation of God,  
Daniel Baker. Richard Scottrop.

**N**OW it was so that after this was sent, we notwithstanding sought daily for passage convenient to Constantinople, and at last it presented by way of a Dutch Ship, and we spake to the Commander for the same end on board the said Vessel, but before She sailed away, a Warrant was forthwith given out and sent from the Kings Embassadour to Smyrna, which men of high degree gladly received and prosecuted the same against us, to expell us from their Coasts, and separate us from their company, all beir we were not in any wise chargeable unto them, neither did eat any mans bread for nought.

A Coppy of the Warrant which came from the hand of the Kings Ambassadour, and prosecuted by the English Nation in Smyrna in Asia against two servants and witnesses for God and his Truth and People called Quakers.

**W**Hereas we are informed that there is lately arrived with the Zant Frigate, one Daniel Baker with his companion, commonly called by the name of Quakers, with intention to come up to this



this Port; And because we have had experience that the carriage of this sort of people is ridiculous and is capable to bring dishonour to our Nation, besides other inconveniences that may redound to them in particular, and to the English Nation in general.

We therefore will and require you to give a stop to the said Quakers from proceeding any further in their journey, either to Constantinople or the present Court of the Grand Signior or to any other place where our Authority extends, Shipping them away either directly for England or any other parts where they shall chuse to imbarque. And we do hereby require all Officers and Members of the Factory, and Masters and Officers of Ships to be aiding and assisting to you herein, and for so doing this shall be your Warrent.

Winchelsea.

Given under our Hand and Seal at our Court at Pera at  
Constantinople the 19. day of July 1661.

For our Loving Friend Anthony Macton Esquire,  
Consul for the English Nation in Smyrna by his Excellencies Command, Paul Kecauc Secretary.

And they sent a Turke Jannetary together with a Druggemmen the Consuls Officer and Hamalls (Porters) to our lodging, and sent us away as Prisoners.

To the Lord Ambassadour (so called) and to the English Nation in Constantinople and Smyrna.

Friends,

I am honestly perswaded, viz. If that the Mobility of thy understanding were not vailed or daikned with prejudice, so that thou hadst a perfect understanding of what thou hast done, and if it were to do again it would be a hard thing for thee then to do the same, wherefore blame me not, if I tell thee in truth and plainness, saying, Behold how thou hast turned thy hand against the just Lord, and set thy self also against his Work, his Truth and People, and the migh-

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thy everlasting, terrible God that lives for ever, (in whose hand thy breath is) he will certainly plead with thee for the same, [yea and with them also who with one consent have joynd together with thee herein,] who art but a man that shall die and come to Judgement, as its appointed for all men, and lo God hath given thee a day of visitation, of Salvation, but behold how thou hast put the same far away from thee; and he that liveth for ever, so far hath tryed thee (together with the *English Nation in Asia*) in thy place, of Authority and Judicature, in giving thee also a plain and certain warning, by my hand through me. [concerning somewhat of the work and counsel of the *Everlasting Light*, who is the Living and true God, and Father of all Truth over all blessed for ever *Amen*] before thou didst intermeddle or proceed either to the right hand or to the left, to the end that thou might take heed, and beware of being instrumental in stopping the work and service of the *Everlasting*; And lo thou hast rejected and made light of the same (as doth appear) and turned thy hand against the Just, the Harmless and Innocent and guiltless, and also reproached the Living God, inasmuch as the same is done to his Friends and Messengers that have drawn so near thee, in peace, good will and uprightness of heart, and in love unsained with ourselves but with its denial [according to the commandment of our Lord and Master, even Christ *The light of the World* (which lighteth every man that cometh into the World) in the work and service of him, who is the Lord God of Judgement, with our pretious life also in our hand have we thus come, not loving our lives to the death for his Names sake, for his Peoples sake, for his Gospels sake, who freely laid down his pretious life for us, (leaving us an example) who came not in our own time, will or time, but have herein forsaken Country, Kindred and Fathers House, Wife and Children and what else [our God that liveth for ever knoweth right-well] as our Fathers of old did, God knoweth the uprightness of our hearts also, concerning this and much more, which for the Truths sake might be declared, but at this time it is not convenient, and our message (which from man we received not) of life and salvation, was and is, to give a certain

certain sound of the great and mighty day of the Lord at hand, and also of the same life of the holy Prophets, and Apostles of Christ the Lord of life that arisen from the dead, with his saving health in the midst of us, to the Nations that are involved in thick darkness, and wallowing in obscurity to awaken them, and also that they may assuredly know, that the mighty, terrible and glorious, and dreadful day of the eternal God is come and at hand, and that the same hath also begun to dawn and to spread forth its shining beams of eternal brightness in the North parts of the World, even in England first, the which is manifesting it self, and shining forth over all Nations, to the condemnation and destruction of wickedness, and also to the Justification and Salvation of the Righteous which of the Lord is to turn the sons of men from ungodliness, now after this long night of Apostacy, and also as it were to awaken the eternal Light of our Lord Jesus) which is the witness of God in every conscience, (yea and to answer the same (in all men) which is to guide Nations, the Sons and Daughters of men into all truth, against which they have rebelled, and from the same they are fallen by transgression; And behold the Lord God that lives for ever, as in the ancient dayes is doing this and much more, and accomplishing his own work, not according to mans way, will or time in these latter dayes, but as in the dayes of old, is he provoking of Nations to jealousy to anger, and to wrath by those which are not a people, he is provoking them to anger, and to wrath with a foolish Nation, forasmuch as they have provoked him the everlasting Lord of Heaven and Earth, to anger with their vanities, for saith the Lord, *a fire is kindled in mine anger, and it shall burn unto the lowest hell, it shall consume the Earth with her increase, and set on fire the foundations of the Mountains.*

Listen ye great Mountains, and inhabitants of the Earth, what will become of you? where will you hide or fly when your foundations is set on fire? wherefore give ear ye lofty trees, and strong oaks, the Lords controversie is with you, for saith he, *A fire is kindled in mine anger, which will burn unto the lowest Hell (mark that) I will heap mischiefs upon them, I will spend mine Arrows upon them, they shall be burnt with burning,*  
and

and destroyed with burning Bees & bitter destruction. And friend as sure as God hath given thee breath, know, that so sure are we his Servants and Messengers freely given up into his hand to suffer his Will and Pleasure and to do the same in Earth, as it will Heaven, as thou thy self prayest, but it would be well if thy actions did not speak the contrary as certainly they do concerning this matter.

And behold the time will certainly come to passe that the true witness of the Everlasting Light in thy Conscience will answer to thy understanding, that we are men of truth, fearing God, and sent of him (and not of or by man) whom thou hast so reproached and defied, together with many more; Alas poor man I pittie thee, and as for my part I am honestly perswaded, that King Charles, whom thou calls Lord and Master, would not have given forth such a ridiculous, vile and reproachful Sentence against the guiltless, an innocent harmless people, as thou hast done under thy hand and seal, peradventure in thy hast (in a strange Land) how-so ever we pray the Lord, that the same may not be laid to thy charge (when thou hast most need of mercy, if happily repentance unto life thou may witness, and albeit we may freely forgive thee by what we do or may suffer because of thee, yet we know that the Lord will not hold you guiltless, after so clear a warning (from his mouth that liveth forever) as you have had in your day, that are guilty in the same thing, and God Almighty will be clear of thee and so also will his Servant, if in your sins you dye; and therefore behold I yet cease not to cry, Repent, Repent.

And seeing that the Everlasting Lord and King of Eternal Life, laid a necessity on me more especially to perform this service (if Sathan hindred not) and to try thee also, and the English Nation together in Asia concerning the same for your good, and not otherwise, but behold how you have joyned together with one consent to reject and despise the same message of life and salvation, through letting up the dark spirit of prejudice and evil surmisings against the Lord, the Innocent and guiltless, and thus (to your greater condemnation have you been permitted by the everlasting God, so far to have your own hearts desire, and to expell the Friends

Friends and Messengers of Christ out of your Courts or Borders, once and again, and not only so, but as much as in you concerns, not to suffer them to come within the extent of your Authority, in the *Turke* Dominion, in which you are as saith the *Warrant*; but will you bear with me if I question with you, saying, *what are they contrary to all men?* as a rebellious Generation said to the holy Apostles, *And what do they bear Testimony, not for, but against the World, because the deeds thereof are evil, and can they not neither receive the Honour and Glory of it, nor give the same to any man, according to the compleat example of their Lord and Master the life of man, the true Christ, for which end Christ is come in the flesh, as he did many hundred years since, who hath by his grace of life manifest in us freely redeemed us from the same vanities and pollutions which we witness (and testify against in others.*

And will you blame me if I say, what are not you of the same generation, as *Job* saw rebel against the Light who know not the wayes thereof, neither abide in the paths thereof, *Job. 24. 13. and Job. 21.* Alas poor men, are you the men also that are without a good and noble understanding, and are wise to do evil, and hate to be reformed, to discern between the precious and the vile; Alas for you, yea woe and alas for you, what have ye done? cannot you smite upon your thigh, and say on this wise, how shall we account with the Lord of life, of eternity for these things and much more, when his mighty hand, and the weight thereof you feel heavy upon your Consciences in the day that shall burn as an Oven, according to the Prophecie of the Eternal Spirit by *Mallachi, Mal. 3.*

Behold and know ye, O ye great men of the Earth, ye high Mountains, Strong Oakes and lofty Trees, this I with a clean mind declare unto you, if I be no more, (*viz.*) that our Consciences are clear in the sight of God, that lives for ever, who with a pure eternal eye, perfectly beholds the intents and uprightness of our hearts (though hid from you) concerning this service, and the living testimony of life answereth in us to the same, and therefore have I bouldness in the Truth to stand, and also to write on this wise; And again I say, we are clear from the guils which remain upon your Consciences.

*Conscience.* And furthermore know ye that our service is so far accepted and we are also clear of the same in and by Jesus Christ, *our Lord and Master*, who moved us hereunto, and sent us freely to and among you in the *Turky* Borders and Dominion, the which by your actions its manifest ye would have stand, but God Almighty hath otherwise determined, with a notwithstanding, and surely it would be well with you could you witness and savour the answer of a good Conscience, the which in the truth verily and certainly we do, in the light of God concerning this our service (whether you believe the same or not) its even so; And again I say we are clear of your guilt and condemnation, before the Lord God of Judgement, the Judge of all; and be it known unto you that he who sent us is true, whose witnesses we are; Albeit some of you (as the same Generation in the daies of old; contemptuously and maliciously said to him, *that he was mad and had a devil* and what else, yet we have in the Lord held fast our integritie in the Truth, in Life and Conversation, to confess him before men, and bear his reproaches in the fellowship of his Sufferings, following his harmless and compleat example, as the Sons of God in the midst of a crooked and perverse Generation, unto which we are called, and are his living witnesses and testifie of his undefiled life manifest in us, and that he also is arisen from the dead and *liveth for ever* in the everlasting Light, the which is your condemnation and not salvation (whatsoever you profess in words) whilst you are found setting your selves against his appearance (now in this second coming a quickning spirit [who is the Lord from Heaven] without sin unto salvation in his Friends and Messengers) as who hath drawn so near you, with his visitation of Salvation in such clouds of witnesses, in and with his mighty pure power of holiness, yet with them eyes (that are adulterated from his undefiled life, and truth) which cannot cease from sin (with which you see) therewith cannot you behold him who is and is to be glorified in his Saints, and also admired in all them that believe, who will certainly render vengeance (as saith the Holy Scripture) not onely on them that know not God, but also on them that obey not the



the Gospel of our Lord and Saviour Jesus Christ, the  
 Light and Life of men who tasted death for every man,  
 and as certain he lighteth every man that cometh into the  
 World, to the end that all men in him who is the Light might  
 believe and be saved (so by the Light, who is the Author of  
 Eternal Salvation) not onely from sin which worketh guilt  
 and condemnation, but also from the wrath to come, but we  
 will be to them that not onely witnessed his Appearance, his  
 Truth and People (who are not according, but contrary to  
 the World, its Ways, Worship, Honour and Glory,  
 Traditions and Lusts, and herein neither must you follow)  
 but also as much as in them is hinder others, who are as it  
 were ready to enter, from going in: but behold *Persecutors*,  
*Harlots* are, and come to be converted, and so to enter the  
 Kingdom: whilst men of high degree themselves thrust  
 out: And will you bear with me if I ask you, saying, Have  
 you been at all careful, and not forgetful to entertain stran-  
 gers? Or have you not wilfully and despitefully from the same  
 out of your remembrance? And how have you obeyed the  
 perfect Doctrine of the Gospel of God? But what hath not  
 Christ in his Friends, in his Lambs and Messengers, been  
 as Strangers and Pilgrims? Yea hath not he been as a  
 Prisoner and Captive, despised in and among you, but  
 how at all have you visited him, or entertained him, that  
 beareth the iniquity and liveth for ever? He right well  
 knoweth, and in the day of God so shall you, and it may be  
 well if the same will appear to your justification. Poor even  
 my heart pitieth you, woe and alas for you, for as the Scrip-  
 ture, not to your justification do we witness (as filled): And  
 what if I say your unchristian-like dealing against us, the  
 same turn to us for a Testimony [albeit, we receive not, at  
 your reward will be evil unto your selves, but mourn over  
 you] and if this we did not witness in our hearts, sure of  
 all men most miserable should we be, and as he saith, who is  
 the Resurrection and the Life, *John 11*. If they have persecuted me,  
 they also will persecute you: if they had kept my sayings, they  
 would keep yours also, but these things will they do unto you (why)  
 because they know not him that sent me, *John 15*.  
 And have ye not read these sayings, Now I tell you before a

[illegible]

capable to bring dishonour to the Nation (which is the Kingdome of Honour and Glory is not of this World) as some one faith, being persecuted with fear, when they were, who kind of men whom the Nations do bow down (etc.) *What let him that sheweth all men with respect of his, and the Romans will come and will destroy our Place and Nation; And so had they not respect to their persons and places, and outward vain Honour and Glory of their Nation (which was and is to be despised and brought into contempt) more then to Christ the Light, and saving Truth of all Nations, and true Honour thereof, and therefore justly condemned, with these benefits left behind, as the Holy Scriptures witnesseth: how will you be able now, yet ift ask you saying, What will you condemn a hard-hearted Generation, and judge your selves, which you are walking in the steps, and doing the same things (as the Gadarnes and unbelieving Jews in the days of Christ) put it not far from you, as even to whether you fear or not, wherefore one of your Counsels and Borders and one where the extent of your Authority or Dominion doth reach or extend, must be (the Land) be expelled or banished. Woe and alas for you, woe and alas for you, that know not what you do, who shall bewail you, when no hiding place will be found from his Eternal Light and Everlasting Wrath to hide? Behold whether you hear or not, how the Scriptures of Truth is fulfilled, not to your satisfaction, which Christ our Lord and Master (etc.) in 22. and 23. did he say (Concerning Receiving, Visiting, and Communicating) to one of the last of these, ye did it not unto me, etc. 22. and these shall go into Everlasting punishment, but the Kingdom is Life Eternal, whom you have wilfully rejected and unjustly condemned, and think not that this is to judge our selves, but the Grace of God which is our life and strength, which of a truth we have gladly received, and lifted up many Hearts; otherwise at this day we had not been in this Glory, Blessing and Salvation to the Lord our God overallly Amen.)*

And will you bear with me yet a little, I'll proceed to query what is the Crimes that are or tend so to be to *Excommunication*; thus so capable to bring dishonour to the Nation; What not

*Nicodemus* a *Pharisee* in *Israel* (how great Noble, when he would not have the Law to judge a man before it hear him? *Doth our Law Judge a man before it hear him*, saith he, and saith King *ACRIPPAS*, *I would hear the man my self*, and he well known what he was (a *Pharisee* termed) who was so Noble in such a Matter, as to best the *Accused* as well as the *Accusers*.

And if thou O *Ambassador* (for King *Charles* of Great *Britain* in the *Turke* Dominion) hadst manifested the Nobility of a good understanding, so Nobly in the first place, before such a holy Sentence was given forth under thy Hand and Seal, by thee, to have suffered us to come and appeared before thee, to the end that thou mightest have enquired honestly into the Nature and Ground of the Matter, as a man of God in the place of Judicature, and so according as thou hadst found us either Clear or Guilty of unright Crimes (which indeed are *Religious*, and tend to the Dishonour & Destruction of a Kingdom or Nation, &c.) then to have cleared thy Conscience, in laying the Sword in its due place, as a terror to evil doers, and not upon the head of the Innocent and Guiltless, to whom he that bears the Sword of the Righteousness as a Minister of God, should be a praise, and our Bodies would also have been ready either to do or suffer accordingly; but behold, here thou wast not been wanting, and the Guiltless Center thou hast not pleased, but contrariwise condemned the same; and hereby they have suffered the more, but the reproaches of Christ they esteem as great Riches; though accounted they be even as the vilest off-scouring of all things; yet what is this *Religious* Crime, what is it because they are so earnestly called *Quakers*, or because they are the *Enemies* of *God*, *Redeemed* from a *Vain* Conversation, and conform not to the *Vanities*, *Traditions*, *Errors* and *Customs* of the *World*, which are not of the Father of all Truth? or is it because all men speak not well but evil of them, and separate them from their Company, as Christ Prophesied should befall them? *Luke* 6. 22. *Mat.* 10. 22. or is it because they cannot *Swear at all*, neither *Lye* nor *Dissemble*, but speak the truth from the heart to every man in plainness, without respect of Persons, Nations or Places? or is it because for Conscience sake and not in any evil surmising, or contempe

to any mans person) they humbly wear their Hats, as the rest of their plain and useful Garments, and cannot receive, neither give the honour that becometh the Son with flattering Titles, either to themselves or to any man, which is not contrary, but according to the Perfect and Compleat Example of Christ their Lord and Master, and Captain of Salvation, who receives not honour from man, and saith, *How can you believe, which receive honour one of another,* Mar. 5:

But I demand as a Christian, in truth and indeed, as a free born English man, go further, what is the evil (these that are so contrary to the World, its Friendship Honour and Glory) that they have at all done? Or what are they guilty of, that they are deemed so *Absurd*, and so capable to bring Dishonour to a Nation? (who shall become a blessing to all Nations, with a notwithstanding this and that which letteth, these to be taken out of the way.) What must people believe Accusations to be true, without instancing or making the Cause manifest to their understandings, because its the pleasure of men of high degree, to say they are so, and so is this sufficient to stand before the God of Judgement, and good men of understanding who have they been chargeable unto, or who have they defrauded, or have they eaten any mans bread for nought? or wherein is their carriage *Ridiculous*? or what is any manner of their Crimes, or Behaviour, or Deportment, otherwise than Peace and Love that worketh no ill to its neighbour, but good will to all men, in Truth and Uprightness, Temperance and Sobriety, in Life and Conversation (but whats the matter with the *Sons of men*, that they so burthen themselves with the *Sins of Truth*, and blameless Servants of the Living God, who do all things well in the Light, through Christ the Lord that strengtheneth them) let the Lords Witness, the light in your Consciences arise to answer, either to your Justification or Condemnation. O ye men of England in Asia, can you justly charge any evil against them, let the same come forth and be manifest to the whole VVorld, if Equity and Truth be on your side, but if the savory Fruits of the Life of Eternal Righteousnesse, in sound Doctrine, with wholesome Com-

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inimities, and the corruptness and good manners, with long-  
suffering, meekness and gentleness of Christ brought forth  
by them who were in the world being redeemed from  
the vauens and evils thereof, these be the fruits and  
manners of things we call on, firstly in so doing the same  
leads not to your justification, and are these the Edifying  
Crises that will bring salvation for a Nation, what will equity,  
truth and uprightness, and plainness of heart, temperance,  
innocency and sobriety, with savoury and wholesome  
Communications, without guile, fraud or deceit in life and  
good conversation doing the will of God from the heart in  
his fear and reverence, and these be the things that  
are dreamed to salvation and capable to bring salu-  
tion to the Nation, to the King of his just Government,  
or not the contrary, even the hurtful lusts which men  
lust and walk after, from whence wars and fightings arise,  
together with evil Scurrilous, Strife, and Debate,  
and violence, and Spoile, with flatterings and guile ariseth,  
double-mindedness, revellings made of life and hypocrisie al  
arising from one and the same ground of iniquity in the  
Sons of man, from whence also cometh so much Wasting,  
Devouring and consuming the good Blessings and Crea-  
tures of God upon the ungodliness and hurtfull lusts, that  
war against the Precious and Immortal Soul, and are not  
only hurtful and destructive to a man, to his Body, Soul,  
Mind and Spirit, but also to the grieving, and provoking,  
and wounding of the just, Eternal Lord God of Heaven and  
Earth, and so becomes destructive also to a Family, to a Ci-  
ty, to a Kingdom and Nation.

And what are not these and such like, the noysom and  
unlawfull Fruits (which is a shame to Christianity and ut-  
terly contrary to the most Wise, Gentle, Temperate Life of  
the Lord Jesus and his Saints upon Earth) so frequently by  
the Apostate Christians, and Christians by name only,  
brought forth day by day, among the Turky, who excel  
many of them in uprightness, steadfastness and temperance  
in things civil, and in matters of communications and deal-  
ing between man and man, to your condemnation, who  
are guilty and so below them herein, so that an ill favour  
hath



hath ascended up to the Lord, from the unwholesome conversation of the Christians by name and words out of the true Christians favoury, meek, gentle, long suffering life, bringing forth contrary and unlaudy fruits, and what are not these the things that is *Pharisee*, and also capable to bring dishonour to a Nation, to God, the King and to their own bodies and souls oppression [men of clear understanding will not reject but consent and adhere to my Testimony] by reason of such dishonourable faults abounding in a strange Land, among the Nations of men, and thereby give occasion to them called *Turks, Idolaters, Jews and Infidels*, and what others among you, not to will them to the most holy Faith of Gods elect, but contrariwise to abide in their brutishness, hardness of heart and infidelity, and unbelief, and not only so, but also to blaspheme and dishonour the Lord God of *Everlast Life* and his *Only Name*, by which ye are called, and also to reject and despise both you and your Religion, and Christianity in the general.

Oh how often my very heart hath been grieved and my soul oppressed and wounded in me many a time, from time to time, yea over the men of my own Nation have I wept, and mourned, [while they have magnified themselves in the pleasures of unrighteousness, against their own souls, and the people of the Lord of hosts,] my God knoweth because of these things. And on our souls hath been wounded, grieved and vexed from time to time, and pressed down in us day by day even as truly as the load of righteous *Law* was in *Sodom*, because of the unlaudy and unprofitful words and works of darkness, brought forth by the Apostate Christians of all sorts, among the *Turks*. On the pride of life, On the vanities, On the excess and superfluity of thoughtiness abounding together with flattery, deceit and double-mindedness that abound and superabound, among and over the *fall Christian*, which keeps back the heavenly distillings of the early and latter rain from on high, and the same defends not to reach to the lower parts of the Earth, where the poor prisoners of hope and faith are pressed up, but have any of you an ear to hear, or eye to see what the matter that hindereth, Stops the blessing of eternality by

reliſting that which is holy, ſtrictly checks and reproves for  
ſin, evil and vanity in your ſelves and others, the ſame good  
thing is freely given of God, to guide you and all men into  
all truth, and from the contrary in which the falſe Chriſtians  
excelle the Turke, even in unrighteouſneſſe, and I am as it  
were constrained to write on this wiſe, to their ſhame, yet  
in love I happily the ſame intend to their ſalvation, from  
the contrary effect and ground of oppreſſion with its fruits,  
ſo that they hereby have provoked the Eternal God of mercy  
and judgement not a little, and have cauſed his anger to wax  
hot, and to turn like a consuming fire againſt the root and  
ground of iniquity, reigning in and over the Sons and  
Daughters of men, and his wrath and ſore diſpleaſure from  
Heaven, in the eternal light is revealed againſt the ſame, toge-  
ther with the veſſels of wrath fitted for deſtruction, and ma-  
ny of you may feel the ſame, not to your juſtification or  
ſalvation, who have been ſuch as will favour to the Lord, and  
his Friends, and crucifie his meek, ſweet and temperate life  
even of the Lamb, the Light and Life Jeſus Chriſt, day by  
day, as if every day were a day of ſlaughter, ſo that the noiſe  
ſome corrupt fruits which are not meet for repentance, are a  
noiſe ſome ſmell even among the Turke as I have truly ſaid,  
and many of you will find it ſo in one day, notwithſtand-  
ing God eternal time after time hath not been wanting  
with viſitations in viſiting you both with judgement and  
mercy, yet may it not be ſaid for all this, will they not  
learn righteouſneſſe, but rather wax worſe and worſe, and  
are ready to ſay, who ſhall reprove or be Lord over us, and to the  
moſt high exclaim that rebel againſt the Light did, ſaying,  
*Depart from us, for we deſire not the knowledge of thy ways* but to  
take pleaſure, not in the Truth but in unrighteouſneſſe,  
whoſe reward muſt be according to the unfruitful works of  
darkneſſe, and God Almighty may yet plead with you con-  
cerning theſe things, and happily to try you, yet more  
Meſſengers of righteouſneſſe may he ſend to viſit you [to-  
gether with the Jews, Turke and Heathen] that if happily  
your end may be good and not otherwiſe, which we chiefly  
ſeck and crave in love and good will for the ſame, (whether  
you will hear or forbear) either to your eternal ſalvation or  
condemnation.

But

But will you not count me your Enemy and despise me, if I in the north call you the enemy, saying, misery and destruction, oppression with hard-heartedness is yet in your wayes, take heed and beware lest the same arise up so high, and at last overcome you to eternal perdition; and if I should testify, saying, *Thou art certainly estranged from the hand of God this I know for ever*: I right well know you can hardly believe the words of my Living testimony, but I perfectly know from what Spirit and good they are brought forth, and I am well satisfied in the life that now is, and was, and shall forever be one and the same which is Unchangeable, Immortal, Invisible, Eternal, without variableness or shadow of turning in the least degree into any contrary from its own pure nature or property, and clear substance of its undivided nature of true Light and Life, which never fadeth away, in which I live, and at the same my living soul magnifieth the living invisible God of immortality and eternal life, to whom be living endless praises, with eternal Dominion over all this and that which I teach (which is to be taken out of the way) now and for ever it is the beginning of ever all, Amen.

And forasmuch as you have so far made light of the appearance of the good day of your visitation and salvation, now the day light of the morning is begun to dawn over the Nations (the dark night of Apostacy, since the Holy Apostles dayes being so far spent) the clouds of obstacles and unfruitful works of the night of darkness being made manifest by the Light of Eternity, and brought to the same for judgement and condemnation; but behold how you have been found Desying, Rejecting, Abhorring and Persecuting the Prophets, and Messengers, and People of the true and living God, who sent us not in our own wayes will or right, to prove you and to warn you, and to preach repentance, and reformation, and reconciliation to God among you in Asia, as in other parts of the World, not in your own way or wisdom that is not from above but from beneath, or the World, who have been permitted so far as to stop us in the work of our God to your own hurt, and what if I should say on this wise, *Let the Lord require the same at your hands* and of  
 D that

that Generation, that is under the line of unrighteousness, that runs parallel through the unbelieving, wrathful, persecuting nature, even from *Cain* unto this present day, who are uncircumcized in heart and ears, and stifnecked, always gisting the holy Ghost as did your Fathers, as the holy man who was filled with the Holy Ghost, saith *Acts 7*. But I have prayed that what you have done, may not be laid to your Charge, who know not what you do, ye know I speak truth, and the Light of Christ in you will answer me, in the day of God, whether yet you hear or forbear, I am and shall be clear, albeit as much as in you is ye have endeavoured to stop and hinder the work of the everlasting God, and his glorious truth from spreading, yet the Truth (the Light that is eternal) the same which lighteth every man that cometh into the world, I say with a notwithstanding, shall it break forth and shine perfectly bright, and spreading its fame, glory, and eternal excellency, through and over all Nations, and prosper according to the most wise Decree, and eternal Counsel of the everlasting Lord the Light and King of eternal life, and he same shall awaken and answer the eternal witness that is just in every Conscience, whether *Turk, Jew, Christian or Heathen*, under what name or denomination soever they be called: And behold, this my spirit prophesieth (viz.) *that with them yet you now may see with shall you never behold the same, neither the Goodness, Riches, Blessings and Mercies which the everlasting Light hath in store to dispence among and over the Nations of men that come to fear him and his goodnesse, and also turn from wickednesse.*

And behold furthermore I declare that your evil intents and works of darknesse, what if I say the same shall work together for our good unto eternal life and peace, and so turn to us for a testimony, as it doth not to your justification, but contrariwise; yet our prayer is for you that hate us without a cause, but the time may come, and it hasteneth, that you may wish you had never been born to have seen this Age and Generation, whilst we cry wo and alas for you, in the day in which the burthensome stone though little (as cut out of the Mountain without hands) it is known and the Nations that burthen themselves with it shall be cut in pieces, and grownd  
to

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to powder on whom it falls (*as light is like unto a stone most precious clear as Chrystal*) according to the prophesie of the eternal Spirit of holiness, and verily the mercy and goodness and knowledge of the glory of God in the face of Jesus Christ, the same shall fill the Earth and abundantly stream forth, and spread its virtue and excellent power over all Nations, and flow plentifully even to the ends and uttermost parts of the Earth from Sea to Sea and to the utmost extent or circumference of its bounds; the Lord, the Lord of eternitie in his own life, and by the Almightyesse of his own Arm thats revealed and manifest in the midst of his poor afflicted and despised, yet honourable people, against whom you have magnified your selves to your own hurt, in and by whom, without visible weapons of war, will he even our Lord perform the same and much more, and many both on the right hand and on the left shall break forth as a mighty flood, or as the Stars of the Firmament of the power of the everlasting Light, and many shall fear and tremble, because of the abundance of peace and truth, that is, and is yet to be revealed even in them that turn from ungodlinesse to the Light of the Lord who enlighteneth the poor, and deceitful mans eyes, the Lord enlighteneth both their eyes saith the wise man, and the poor man is guided in obedience to the same light which justifieth him, and condemneth the deceitful man that hateth it, *Prov. 29.* so he that doth evil hateth the Light which is not Salvation but Condemnation to the evil doer, as Christ saith, *John the 3d.* And blessed shall the man be that believeth in, and obeyeth the Light of the Lord manifest in him, to guide him into all Truth from all the contrary, and the Nations shall be ashamed and confounded because of all the goodness that the eternal God of Judgement will perform unto, and in the blessed and beloved obedient Seed of his bowels, thats to be gathered from the four winds and ends of the Earth where they have been (in the dark night of Apostacy) scattered.

Wherefore with my single voice behold I cry unto you, yet by the same Eternal Spirit of Life and Prophesie, take heed and beware lest that therefore come upon you, which is spoken of in the Prophets, saying, *Behold ye despisers and*  
D 2 *wonder,*

Wonder, and Perish, the Lord is working a work in your dayes, which you will in no wise believe, though a man declare it unto you; and whether you hear or forbear, the Scripture do I witness fulfilled in me, in the answer of a Good Conscience, according to the Compleat and Perfect Example of my Lord and Master, whom I Fear and follow, and serve, in the Fellowship of his Reproches & Sufferings in the Gospel Life and Peace, *psa.* The Lord God hath opened mine ear, (Blessed be his Glory Amen) and I was not Rebellion against him, neither turned away back, I gave my back to the smiter, and my cheek to them that plucked off the Hair: I hid not my face from shame and Spitting, my God knoweth right well, in obeying to his will the same is done, being called to the Fellowship of the same Sufferings and Glory of Gods Lamb, and to endure the contradictions of ungodly sinners, as he did; *psa.* The Lord God will help me; therefore shall I not be confounded; thou hast made my face like a flint, and I know that I shall not be ashamed, he is near that justifieth; who shall contend with me? *psa.* I will

Rebeld all ye that kindle a fire, and compass your selves about with sparks of your own kindling; walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of my hand, ye shall lie down in sorrow, as when a woman travaileth.

This following was sent in a Letter, from the English Consul at Grand Cairo, to an English Merchant in Legorno in Italy, concerning Henry Fell and John Stubb:

SIR,

I forget to advise you how that the Quakers at their departure, going down to the Marine, did throw Pamphlets about the Streets, in Latine, Hebrew and Arabique, which might have set them a burning had they stayed a little longer; Therefore I beseech you, if you hear hereafter of any such people that intend to come this way, to prevent them what you can, for they may do me a great prejudice.

Grand Cairo, 20th

Rich. Bendish.

Septem. 1661.



A Loving Visitation, tendered to the English Merchants in  
Genoa, who received it not.

Friends, Read and Humbly consider with the Spirit of Moderation, for whether you will hear or forbear, this is that you may well understand, that in the first place,

**T**HE most Holy Faith of Gods Elect (without which its impossible to please God) is not of that Nature, to Respell Persons, neither to give flattering Titles to any man, (which are of the vain inventions of vain man) but to honour, or well esteem all men in the Truth, Fear and Reverence of God, the which is to have the Peculiar and Supreme Preheminence in every mans Conscience, and so to rule over the whole Creation of God, that the Eternal Blessing of the Invisible and Immortal God, by Jesus Christ the true Light of the world, may come upon all, in the true Seed which is ordained to bruisse the Serpents Head, and to destroy the Devil and his unfruitful works of Darkness in man, the which captivaceth and defileth (and also is destructive to) the Creation, over which the true Seed is to Rule, who is the True Light which lighteth every man, and is the Way, the Life, the Truth, a manifestation of the same is in every man, in Male and in Female, it shines in darkness (in man) and the same would guide them out of, and from every unjust way, word, thought and action, yea and from all unequitablest, into truth and uprightness, wherein the Riches of Eternal Peace and Felicity may come, and in the same be possessed within the heart of every particular, even in the midst of the sons of men, to the Glory of the Everlasting Fountain of Life, from whence the true Propriety and pure nature of every good thing receiveth vertue to subsist according to the excellent and unsearchable wisdom and decree of the Divine Substance or Eternal Being of the Majesty of the Heavenly Power

Power of the Everlasting Light, who is the True and Living God over all, blessed for ever, Amen.

Now to the end that prejudice and evil surmising (which are not of God the Father of all Truth) may be removed out of the minds of the men of my own Nation (*viz.*) English, or any others that burthen themselves because I cannot give, neither receive the honour of the world, with its Ceremonies and flattering Titles, either to my self or to any man, and I am willing to testifie, that its not in any contempt to the persons (which are the workmanship of the Eternal God) of the sons of men, but for Conscience sake, that I use not the same as in times past, and because I am well perswaded in the Grace of God, and perfectly satisfied in the same measure in my own particulars; therefore in that love which thinks no evil, I am moved to give forth some reasonable and true words, to a good end as aforesaid, which are not contrary to God, neither to the example of just and honourable men, nor to the Holy Scriptures of Truth, which saith to the True Christians, *If you respect persons ye commit sin, and are convinced by the Law as Transgressors,* saith the Apostle James, James 2. 9. *And there is no respect of persons with the Lord, who will judge righteously according to every mans work* saith Peter, 1 Pet. 1. 17. *And ye shall do no unrighteousnesse in Judgements, Thou shalt not respect the person of the poor, nor honor the person of the Mighty, (mark that) but in Righteousnesse shalt thou judge thy Neighbour,* saith the Lord, Deut. 19. 15. *And I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgement, for by thy words thou shalt be justified, and by thy words thou shalt be condemned,* saith Jesus, Mat. 12. 36, 37. I testifie that the light of Christ Jesus in every mans Conscience, will clearly shew or manifest to mans understanding, what words, thoughts and intentions are justifiable, and what are also condemnable; wherefore my spirit of life is ready to say, Blessed is and shall the man be who suffereth his mind to be guided by the pure and true manifestation of the Eternal light, which is of the Nature of God manifest within, as it is written, Rom. 1. 19, 20. 1 Cor. 12. 7. *For the manifestation of the Spirit (which is true) is given to every man to profit withall, and they that profit*

profit not by the same, shall certainly receive the unprofitable servants portion, not to Salvation, but contrariwise unto perdition, which is the just reward of them, which not onely reject the Truth and receive it not in the love of the same, but also take pleasure in unrighteousness, and so provoke the Lord to his Face, and despise and condemn the just in themselves, and the Generation of the Righteous also in the General, but yet shall not walk in the manners of the Nations, which I cast out before you, saith God to the true Seed, for they committed all these things, and therefore I abhorred them, saith the Lord, *Levit. 20.* let not me I pray you suspect the person of any, neither let me give flattering Titles to men, for I know not to give flattering Titles, in so doing my Maker would soon take me away, *Job 32.* he will surely reprove you if ye secretly respect persons, shall not his excellency make you afraid, *Job 12.* but they that are taking pleasure in divers lusts and vanities, which maketh war against the Immortal soul, and wounds the spirit of the just, these are they that are of one and the same Nature and Generation that the holy and perfect man saw in his dayes (who feared God and departed from evil) which rebel against the light, they know not the wayes thereof, neither abide in the pathes thereof, who also say as they did to the Most High, depart from us, for we desire not the knowledge of thy wayes, *Job 24. 13, 14. Job 21.* But God shall wound the Head of his Enemies, and spend his Arrows of Famine and Destruction upon such as being often reprov'd, yet hardneth their necks, and go on still in the way that is not holiness, rushing mightily into sin and transgression, without fear or amazement, even as the Horse rusheth into the Battell, and so greedily drink down iniquities even as the Ox drinketh water, yet and hate to be reformed, which is the greatest evil, which hardneth their impenitent hearts the more unto perdition. Wo and alas for them that sit in darkness, under the shadow of Death and Destruction, before their day of Visitation finally pass away over their heads, when they

they inexpressibly may be able to cry out, In the Anguish and Vexation of Spirit saying, *How have we wilfully and rebelliously despised, and sinfully defied the day of hearing and saving health; and therefore I, Ourselves nature that turned Iumpsond every day in excess and fulness, shall sensibly discern the nature of poor Lazarus and its reward, and also that which is of the flesh, the first birth, and the lust thereof which is contrary to, and warreth against the spirit and its birth, and then the two seeds may be discerned, the one from the other, the seed of God from the seed of the Serpent, Cain and Abels nature and worship, Esau and Jacob nature, the prophane person, and the righteous, the hunting nature, and that which is obedient, quiet and dwells within, at home in his Tent, Isaac and Ismael, the seed of Bondage from beneath, and the free born from Above, the scoffer which is to be cast out, & the beloved Heir of the Promise which is to abide within, in the Fathers House for ever, for the seed of Bondage is not to be heir with the Freeborn, neither to that seed do I write the words of my living and true Testimony, but to that which is just in every mans Conscience, in the sight of God do I desire to be manifest, and so I shall be a sweet savour, not only in them that believe, but also in them that perish, and if any have an ear to hear let him for his good.*

And what if I say in truth on this wise, because the Fear and Reverence of the Living Eternal Invisible God is set up within my heart, therefore (and not otherwise) I cannot respect the persons of any, neither give or receive the Honour and Glory of the world, Christ Jesus my Lord being my Perfect and Compleat Example, also who saith, *I receive no honour from man*, and his very enemies who came to provoke, and tempt, and insnare him, they discerned that he was a Just man, and that he respected not the person of any, as it is written of him, that said to unbelievers on this wise, *How can you believe which receive honour one of another, and seek not the honour which cometh from God only, John 5. Mark 16.*

And

And I am right well and favourably perswaded that as any of the Sons of men come to be honestly guided by a just, headfast and equal Principle of God, as is the *Light of Christ within them*, to walk thereby in a just path, and equitable way, and in the same, at all times to speak true, fast, sound, savoury and uncondemnable words and such like actions to all with whom they have to do, and not to be hurtful or destructive to the Creation of God, but also doing in the same light just and equitable things to all even as they would be done by, according to the perfect doctrine of Christ, the Law and the Prophets, I say the same will testify for them, and make them truly honourable, and draw down blessings, and not the contrary; and so in every Nation he that feareth God and worketh righteousness is accepted of him, and these things will be acceptable and justifiable and not condemnable in the sight and presence of the everlasting God, and so the true honour comes to be manifest which comes from God, whose eternal eye the *Light* perfectly discerneth; and seeth into, and wisely searcheth every mans heart *within*, and God is not deceived from his eye, for as God is said to be a spirit, so he is light, 1 *Epist. John* 1. from which no secret work of darkness can in any wise be hid, all be it the same be acted never so secretly. And behold I testify in his Name that is true, that the sound of his mighty day is come to the Nations, and the same terrible and glorious day hath begun to dawn in *England* in the North, and behold his everlasting Light is arising over all Nations even the *Light* of the Lord Jesus who lighteneth the poor and deceitful mans eyes, yea he lighteneth every man that cometh into the world with the Light that is perfect and true, either to condemn or justify every mans words, thoughts and actions, and this perfect Light of eternity is manifestly arisen up and hath its preheminance that is just in thousands to the glory of the Lord who worketh both to will and to do in them that fear him, and have received of the fulness of his life

in the same in which they live, and walk, and rest, and so are become a blessing to the Nations in the Light of his eternal Covenantance, in whom also they have believed unto Salvation, the transparent brightbeams of which through such clouds of living witnesses, is shining forth over the Nations, Kindreds, Tongues and Peoples, that have corrupted the Earth, and are degenerated and alienated in obscurity under a thick vail of darkness in the night of Apostacy since the Holy Apostles days, from the Light and Life of the Invisible and Impassible God, and his Lamb the light who is coming in 10 thousands of his Saints to convince all of their wagedlike words, Hard speeches, Thoughts and Actions, and to lead as many as receive and believe in the same Light with which they be enlightened from all sin and unrighteousness, and so from the condemnation of the same, and wrath to come, even up to God the Father of all truth, from whence the Light, Life and every good thing cometh, according to the Prophecies of good old Esay and the rest of the Prophets, and blessed shall the Man, the Family, the City, the Kingdom, the Nation be that doth not wilfully and rebelliously reject, but receive and accept of the good day of their Visitation of Salvation, of which I am one that giveth a certain sound, being saved by the same Grace and Life of God (that bringeth Salvation, and appeareth to all men, to the end that they may be saved by it also, and redeemed from Nations, Kindreds, Tongues and Peoples, for all the Earth was of one Language before Babel or Ninewards Generation of Builders was, and the Holy Scriptures saith, That he was a mighty hunter before the Lord, who did and will confound their many Languages and Tongues, that are out of the Truth and Plainness, into which the sons of men are to be redeemed from the contrary, for which my soul in love to the whole Creation travaileth, and my spirit in the same is ready to say Amen, to the counsel of the Everlasting light in the truth, for the good, and well-being of all the sons of men, under what name



(37)  
or demoniacs: Ever they be called, albeit, I am as  
a stranger among them, and as an out-cast or vile off-  
scouring of the world, and forsaken, but he not so with  
me of the Lord Almighty, whose Servant and living  
witness I am, and his clean pure Spirit of Life within  
my very Heart and Bowels beareth me record to the  
same in Peace, whether the sons of men believe me or  
not, or hear or forbear, who scornfully call me a Quack-  
ker, but in the Power of God do I work out my salvation  
with Fear and Trembling, according to the Holy Apostles  
sound Doctrine and scriptures of Truth, And my name  
is known to the world, (and to the saints in light upon  
the earth.)

Genoa this first month, the  
tenth day, and of the year, 1662

Daniel Baker.

*This was Rejected and not received by them.*

**T**He Holy Apostle Paul in the Scripture saith, (in his  
life) which giveth testimony unto this day on this  
wise, (to wit,) that *all Asia had forsaken him*, and what af-  
ter there has been in these latter dayes among them cal-  
led Christians, not only in *Asia*, but also in all parts of  
the World where the joyful sound hath come, but many  
rebell against the vilitation of life and salvation, so that  
they have rejected the word of the Lord, and its An-  
bassadours of peace and saving health, which the most  
high hath sent to and among them, and as the hard-  
hearted Jew in unbelieferyed *delph men of Israel*, against  
two poor harmless Lambs in those dayes of the Holy A-  
postles, that were deemed by them to be such as turned the  
World upside down, and contrary to all men, on such wise  
the same voice hath been sounded forth and lifted up  
unwisely by the same Spirit in *Asia* against two plain-  
ked Messengers and Ministers of Truth; But now it is



that wise men seem to be so vailed, or whats the matter,  
that their understandings are so darkned from the Wil-  
dom and the clear Spirit of discerning that of the Pure  
Immortal God, that they cannot see what they do,  
many of them whom my heart pitieth: Why should ye  
be so affraid of the harmless and guiltless that founde  
the Message of undeniable Truth, even the Word of  
the Lord which is the Sword of the Spirit, whose wea-  
pons are not carnal or visible, as *Cain* and *Judas*'s were,  
but Spiritual, with the same to make war against Spirit-  
ual wickednesse, and to destroy and cut down that  
which rules even in high places, and in the Power of  
the Word Eternal to beat down and kill that which is  
hurtful and destructive to the Creation of God, in Na-  
tions, Kingdoms, Thrones and Dominions, that the  
same Power of the gentle *Logos* of God may rule in and  
over all as in the beginning, to the End that every man  
that liveth under the name or denomination of a Chri-  
stian, may clearly and truly say from his very heart  
[without mocking or provoking God Eternal to his  
Face] viz. AS IT WAS IN THE BEGIN-  
NING, SO IT IS NOW, AND EVER SHAL  
BE. And if the Sons of men did but suffer the fear of  
the Lord to possesse their hearts, and thereby honest-  
ly consider the weight of these words which so many  
vainly and unwisely utter, they would in the first place  
fear and tremble, and not take the Name of the Lord  
so in vain, nor offer the sacrifice of fools. But alas,  
these see as it was in the beginning, or how it is  
now, or what shall be in the World which hath no end,  
which is the same which in the beginning was, in which  
is the life which is the light of men, which men hate,  
because their deeds are evil, which unfruitful works  
blinds the eye of a good and noble understanding, and  
therefore even a Magistrate, being so vailed, albeit in  
the place of Iudicature, having a sword in his hand,  
lifts it up and beareth it against the just and guiltlesse,  
and so smites and wounds the Innocent, which should be

(37)  
a terror to the evil doer, and to them that do well  
not hurtful, but a praise; but otherwise it hath sadly  
hapned in Ages and Generations even unto this our day  
against the Lamb, and his appearance in and through  
his Members, who hath been wounded and slain since  
the foundation of the World: And so it comes to passe  
through many that are in one and the same nature of  
transgression, Even as a blind man, having a sword in  
his hand, being hasty and as it were mad, layes it he  
knows not where, and smites he knows not what: And  
so he was a wise man that said on this wise, to wit, *Man  
being in honour and understandeth it not, is like the beast  
that perish.*

Now having a necessity in equitableness to  
give forth these writings to publick view to a  
good end, for the good of all that hear and dis-  
cern between the things that are of a good re-  
port from what is otherwise condemnable and  
not justifiable in the sight of God, neither of  
good men, and also seeing it is so, that plain  
Truth and its Friends, Followers and Messengers  
among the Nations (as its their portion to passe  
through the contradictions and manifold suffer-  
ings and reproaches of Christ their compleat ex-  
ample) are daily beset with the same afflictions,  
and false reports from multitudes that are say-  
ing with open mouth, as in the dayes of the Pro-  
phets, *Report say they, and we will report*, yet we  
delight not to Retaliate any more then a good  
necessity from God Almighty lyeth on us, to  
give testimony for his Truth and Name and peo-  
ples sake, for on this wise did the holy Prophets  
and Apostles as the holy Scriptures of Truth  
large-

largely testified; as in the Books of *Jeremy, Psalms*  
and the New Testament, and the *Apoc.*

*This shall they have for their pride, because they have reproach-  
ed and despised themselves against the People of the Lord  
of hosts, the Lord will be terrible unto them, for he will fa-  
mish all the gods of the earth, and men shall worship him,  
every one from his place, even all the Isles of the Heavens,  
Zeph. 2. 10, 11.*

Daniel Baker.

**THE END.**